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## THE POWER OF GRACE.

From the Theological Repository.  
*Account of the Conversion of a Young  
man, now a Presbyter of the Protestant  
Church, in Pennsylvania.*

over gratifying to the curious to be acquainted with the incidents of the life of the subject of these memoirs, it is of comparatively small moment, and little subject, to enter into any detail of his subject. It will nevertheless be content to state that he was a "child of God"—that he was the first born son, of five daughters. His mother, like him, had prayed frequently and fervently for a male child, and had promised, if prayers were answered, that "her child should be given to the Lord all the days of his life."

sent to school, a distance from the age of ten, and pursued his concept at short intervals, until he died, which was before he had attained his seventeenth year. He was reputed neither for his virtues nor his vices, but was entirely destitute of all serious godliness ; and consequently he paid no further attention to religion than attendance at places of public worship, such an external conformity to the injunctions of the gospel, as his father's character dictated.

now arrived at the very critical life, at which he was required to select a profession. And after months' deliberation and consultation with his friends, he at length fixed on the law. His mother's pious feelings seemed now to be frustrated, and she overcast. She however prayed, and was advised. She could do no more, she discovered in her son, so constituted of that religion, which was in the heart, that she dared not gain him. She had known too many of men, who entered the ministry without being in possession of all others, incomparably the best qualification for a minister: and she could not conscientiously be instrumental in adding to the number of those who at best can be but preachers of the blind.'

nced the study of the law, and  
 sinful habits to contend with ;  
 great measure destitute of those  
 which nature is never free  
 attacks of temptation, and more  
 in the season of youth. He was  
 intimacy with several young  
 genteel manners, of good families,  
 the education had been liberal, but  
 which were dissipated and vicious.  
 tely, there were almost no young  
 place, of improved minds, who  
 or more act in scenes of folly  
 s. He was consequently under  
 of living retired in the midst  
 of, or associating with those  
 maintenance was danger, whose  
 is death. Perhaps few young  
 supernaturally influenced, would  
 differently,—so strong are our  
 tendencies to evil—so feeble our  
 good! This is, however, not  
 apology for sinful indulgences;  
 as a caution against appreciat-  
 ing the principles and habits of  
 may be created in the soul,  
 education.

tion of evil company was, in  
time, communicated to the  
se memoirs. He was infect-  
ed. He was surprised, when  
to the height from which he  
a few short months;—a sham-  
beheld the depth into which  
dered. He often made attempts  
from the evil with which he  
ed. But his efforts were so  
sink him still deeper—to re-  
emine, but a “lower  
ed him. He found himself  
a habit of vice.—His chains  
the quick. He endeavored

But every attempt  
 to turn faster, and to chafe  
 Tears were shed—groans  
 Resolutions made—all, to  
 except to satisfy him that  
 surrendered—that he was  
 incomparably more wretched  
 the body—in bondage to sin,  
 which enslaves the soul. Thus  
 thousand times, that youth  
 whose inexperienced, swallows  
 passion, which inebriates, stu-  
 pors, not only the short lived  
 imperishable soul.

of emancipation from  
he threw aside nearly all re-  
sistance, and contended eagerly for  
the wealth of scorpions. He  
trough of distinction in vice !  
of the torments which he  
From partaking of what are  
called "innocent amusements,"  
on, but one step further,  
—from dissipation to riot  
—from debauchery and vice in  
—and from vice to infidel-  
ity—stone to the consummation  
He would never have aroun-  
doubtful, but for the vic-  
tims. He beheld an incon-  
soluble, between his life, and

the precepts of the gospel of Jesus, that one or the other must be abandoned. The former he could not do: the latter he did. And he preferred the endurance of the frightful darkness of infidelity, to the cutting and lacerating remorse, produced by the light of divine truth, shining upon his intellectual powers. However, though an infidel avowed, he could not, in truth, be said to have been hearty in that cheerless cause. For when the avowal issued from his lips, his heart was insincere, and his inward misgivings were awful.

The belief of a future state of retribution, which is so forcibly inculcated in divine revelation, and to which our reasoning powers cannot refuse assent, could never be entirely effaced from his mind ; and consequently, his conscience, lulled by his uninterrupted carnal indulgences, would sometimes arouse from her forced slumber, reassume her infracted authority, & speak truths which harrowed up his very soul. When she thus *would* be heard, he plunged deeper in the mire of his iniquities, to take off some of the pungency of the intolerable monitions which he felt ; or resorted to the most stupifying opiates to fortify himself against future reproofs.

On one occasion, after being unsuccessful at play, and ruminating upon the consequences of his conduct, and ignominy staring him full in the face, he resolved in all the strength of his mind, to forsake this, together with some of his other sinful habits. And without succour from above, he solemnly called upon God, to attest the fixedness of his determination. The resolution was adhered to but until the next solicitation to become an actor in a similar scene ! and he was led like a bullock to the slaughter ; or like the infatuated Hindoo, to cast himself under the wheels of the car, which years in triumph his idol god, and which crushes him in an instant.

After this strenuous but abortive effort, he calls it strenuous, because he summoned all his resolutions, and collected all his strength,) to regain his liberty, he made little further resistance to his vicious propensities, or to the temptations which assailed him. He consented voluntarily, to swim with the stream, or to be borne down by the impetuous torrent, 'and being past feeling, having given himself over unto lasciviousness, to work all uncleanness with heedlessness,' his prospect of respectability as a character in this life, was greatly obscured, and that of happiness in the life to come, extinguished.

Thus, multitudes of youth, some of whom have the fairest prospect of being useful, and even, of being an honor to the world, which gave them birth; in consequence of their being *prematurely* introduced into the society of *men*, and before they possess a competent share of discretion and stability of character, soon settle down in habits confirmed dissipation and debauchery, and enter under a constitution worn out before they arrive at the meridian of life, become a shame and the oncosts of society, or sink into the grave, with the incumbent weight of their crimes, and enter into eternity with the mark of reprobation legiblycribed on their foreheads.

When the subject of these memoirs, looks back amongst the companions of his youth, and the partners of his vices ; and beholds a number of them, years ago, already elevated up, as victims at the shrine of sensuality ; others dragging out a miserable existence, at once a reproach and a pest to the community of which they are members ; a few reformed in their morals, and some respectable and respected ; and a very few only, who manifest by their general deportment, that they are pilgrims and strangers on earth, winding on their way to their final heavenly home ; he cannot ascribe glory to that God, the exalting riches of whose grace, has caused a stubborn heart to bow submissive and obedient, at the foot of the cross, and acknowledge Jesus as the Saviour of the world of sinners.

though conscious of the loss of his liberty, and miserable in his bondage, he still did it: and the idea of entire emancipation carried with it something alarming to his mind. Often did he put up the prayer, "Lord convict me, and I shall be justified," but at the same time was fearflest his prayer should be answered, a death-blow stricken to his carnal enemies. Thus was he wretched in the midst of his guilty pleasures, when a gracious Providence visited him with a severe attack of the pleurisy. His sickness was such unto death.' During the whole time, which was about a fortnight, his mind was affected with one serious thought; nor were eternal things the subject of his reflections. Through the good hand of his physician, he became so far convalesced as to be able to walk a short distance. However, continued without gaining strength for some time. He had attained to his twentieth year.

Lord's-day evening, he, and one of his companions, less dissipated, and more diligent than the rest, were conversing on moral subjects, over a bottle of wine, a late hour, when they retired to rest. They lodged in the same chamber. After he had lain down, the subject which engaged their attention was, the intimacy existing between the soul and body, in

this life; and other subjects which bore some affinity thereto.—He talked his companion asleep. His reflections were then turned to a political occurrence, which produced unusual excitement in the public mind, and which, in his opinion, manifested a very great degree of depravity, on the part of some of the leading men in the country. He arraigned them at his bar, and impugning their motives, peremptorily pronounced against them a sentence of unqualified condemnation. After thus rebroaching the measures and the motives of distinguished public characters, the thought rebounded to himself, “Why dost thou, with so little charity or mercy, condemn others? Perhaps if thou wert with equal scrutiny to investigate thy own conduct, and penetrate into the motives which have directed it, thou wouldest find it quite as worthy of reprehension as theirs whom thou hast judged with so much severity.” His whole life, and particularly his past offences, appeared at once, and clearly in his view. He judged himself with as much severity as he had judged others. It was judgment of condemnation without an attempt to offer any thing in extenuation for his guilt, or as an apology for his crimes. This was done with the most perfect calmness and the utmost deliberation.

Then it was, that he saw, or thought he saw, not with the eyes of his body, but with those of his spirit, an angel hovering around the foot of his bed. Not a word was uttered; yet his message was distinctly understood. It was, "Rise and pray!" He arose tranquil. He put on part of his clothes. He became agitated. He roused up a young man who slept in the bed nearest his own. He called upon him to pray. His answer was, "Go to hell!"—a sort of language he had been accustomed both to hear and use.—He knelt down by his bed-side—for the first time in his whole life with sincerity! He raised towards heaven his eyes. He saw a frowning God. Hope, alarmed, deserted her charge! Despair lowered, and lighted on her prey! To look for mercy was presumption; to pray, blasphemy! So intense was his agony, his reason left her throne for a season, and lawless mania mounted in her seat. His phrenzy continued about an hour. During this space, he felt horrible, and internal pangs which could not have endured longer. His strength was completely exhausted. Reason assumed her empire. But the violence was so nearly extinguished, that he existed rather than lived, for several days.

About this time he was visited by a minister of the gospel. To him he opened his mind, and particularly bewailed the multitude and heinousness of his offences. He appeared an utter stranger to such exercises: and said, "I wish my chance for heaven was as good as yours. You have a very moral life, and have done harm to nobody.—You must lay aside these worldly thoughts. Too much religion will turn you in melancholy; and finally reduce you to madness, &c."—The arrow which had pierced his soul was not, however, to be extracted by a surgeon so unfeeling, nor the pain allayed, by a nostrum perfectly worldly. The shaft was indelibly an Almighty archer, and none but he could draw it, and assuage the pain—it would tie up the wound and heal it.

few days, it was deemed expedient  
 remove him from the house in which he  
 lodged, on account of its being crowd-  
 ed with boarders, and of course, noisy.—  
 A gentleman under whose direction he  
 resided, kindly insisted on his being taken  
 to his dwelling: where every attention,  
 and high benevolence and tenderness could  
 be given, was cheerfully paid him. His mo-  
 tives were sent for. She came. And it is  
 necessary to add, that she was rejoiced  
 to behold in her son, the commencement  
 of a new work of divine grace, which she  
 considered was indispensable to qualify him  
 to perform upon, and discharge the highly re-  
 sponsible duties of the ministry, to which,  
 as in her lay, she had devoted him,  
 when he saw the light.

While he remained here, he was assailed by the fiercest temptations, and assailed the fiercest darts, which diabolical industry and malice could use. Now was induced to soar in the devious way-wardness of enthusiasm,—and he undertook prophecy. Again he was tempted to pride that his sins were too many and great to be forgiven, that his day of grace was past, and the mercy of God gone for ever!—and he almost abandoned himself to despair. Thus the arch-chameleon like, assumed a thousand different hues suited to the various circumstances of the object on which he desires to fix his malice, to glut his vengeance. Temptation, on the one hand—despair on the other, are, to the awakened sinner, like the Charybdis to the ancient mariner—one a rock, on which thousands split;—other a whirlpool, which engulfs a multitude.

first thing which the subject of these  
recollections to have made any mol-  
impression on his obdurate heart,  
bearing read by his mother, the para-  
the Prodigal Son. This was a case  
tely in point. And from that time,  
in seasons of deep despondency, he

entertained some hope, that he would some future period hear his heavenly Father say, 'Bring forth the best robe and put it on him, and put a ring on his finger, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost & is found.'

Before it was judged prudent for him to return to his home, he was visited by an aged and respectable German clergyman. Among other things, there were expressed to him very ardent desires of becoming perfect at once. In his broken English, he replied, "The fallow ground must first be broken up—the seed must be sown—it must spring up—it must receive the early and the latter rain—it must fructify—and then, and not till then, are we to expect that it will produce fruit to perfection." He profited by this well-timed and judicious advice, and repressed his inordinate anxiety to reap a harvest, before it had time to spring up and ripen.

He arrived at home. He was frequently engaged in the important duty of private prayer. He read—he searched the scriptures: but in them, he could discover nothing but denunciations of wrath against him for his past iniquities, in every page. He could behold promises indeed, made to others, none to himself.—He could enter fully into the feelings of afflicted Job, when he said, 'Thou writest bitter things against me, and makest me to possess the iniquities of my youth.' Nevertheless, the light of reconciliation by grace, though faint, would occasionally glimmer on his benighted soul: to keep alive the hope, that the sun itself would ere long arise, and dissipate his gloom.

His vices had grown into a habit : particularly that of profane swearing. On one occasion, when his irritability was suddenly excited, an awful oath revived in his memory, and sought for utterance. But the first word had not ceased to vibrate on his ear, when his conscience, alarmed, started up, stifled the remainder, and lashed him sorely, for permitting it to form a conception in his mind. To all his other sins, as well as sinful propensities, and they were together an host, he bore an hatred so deadly, that to repel their influence, he threw out all his guards, or retired, when it was feasible, beyond their reach, to a place of safety.

When convictions for sin, are not followed by an irreconcilable hostility thereto, withdrawing from its influence, or when it is impracticable, by manfully resisting attacks, we can never calculate on their being but short-lived as the insect of an hour, or evanescent as the midnight meteor.

then shortly after this, fell in his way, volume of Blair's sermons : so justly celebrated for their neatness and elegance of composition. In one of them he draws a picture of distinction between a merely pious and a religious man. The one attends faithfully to his duties, in secret ; carefully avoiding making known to others the workings of his heart ; and sedulously guarding against making "high professions : the other declaring, on all suitable occasions, his obligations to his Lord, and boldly coming forward, bearing his cross in the midst of an opposing world. The sentiment, not the language is quoted, as the name is not before him. The shame formerly appended to the cross, was what the subject of these memoirs could not, at that time, encounter. He therefore resolved that he would endeavor to lead a *pious* life without declaring to others his religious feelings, or coming forward in the face of his opposing opponents, and making a *public profession* of the religion of Jesus. He considered this pusillanimous measure, until his death, took place of tenderness of conscience, and till sin had become less current to his soul. Nevertheless, "He was ashamed of me and of my words, in the adulterous and sinful generation, of which I will be ashamed before my Father and his holy angels," frequently thundered in his ears, & startled him from his stupor.

er his strength was so far recovered, endure the fatigue of travelling, he it, with a companion for a fashionable watering place. He saw the intolity, hat the iniquity of the amusements were there pursued ; and that they engaged in, rather for the purpose sing away the tedium ever incident h places of public resort, than for ra-enjoyment. This, consequently, afford little enjoyment to him. The pent here, though not exceeding a was excessively tiresome. He took pasture for other scenes.

may be proper to notice an occurrence which happened during his stay at the springs. He had retired to his chamber for rest. His health still continued fair by his late sickness, and his prayer was so excessive, that he was alone, pray in the dark, and ashamed to see while his candle was burning, lest any person, walking in the piazza, might see him kneeling, through his chamber window. He went to bed for the first time since he was awakened, except when he bowed before his God in supplication. A view of his guilt, neglect of a known duty, and much sorrow for his being ashamed of the cross, and feelings, which he attempts not to

not to describe. He slumbered lightly. When, at midnight, there arose a tremendous thunder storm. Its distant murmurs appalled his heart. It approached—it lowered—it threatened. The vivid lightning flashed confusion to his soul. The loud roaring thunder peals, were to him the voice of an angry God. And in every succeeding peal, he expected the messenger to summon him before his final judge. Through excess of fear, the sweat streamed from every pore ; and damnation, speedy damnation, seemed his certain, his eternal doom. Never did mortal pass through a night more terrific. He compared himself to David, for his adultery—to Peter for his denial of his master—to Judas, for his apostasy. He judged himself more guilty than either, and than all united ; because he had not only sinned against the clearest light, but against the most solemn engagements, voluntarily entered into, and explicitly made, without provocation.

He recovered his health. He resumed his professional studies.—About this time he was invited to a *fashionable tea-party*. Cards were introduced. The sight of them revived in his memory his former excesses. He was alarmed. A person was wanted to make up a party. He was solicited to join. He refused. But at length consented to instruct a young lady, who was happily ignorant of the game. He was unfit to learn. He took the cards out of her hand. He played ! And thus violated a positive promise, and caused to bleed afresh his half-healed conscience ! His reflections when he retired were awful. From this time he watched more narrowly, and prayed more frequently, and gave alms of such things, as he conveniently could spare ;—and thus endeavored to establish a righteousness of his own. In this state he continued a month or two, without any solid peace, or permanent tranquillity of mind.

In the mean time, he visited Philadelphia. He was urged to attend the theatre. It was the benefit of a favorite player, who was just on the eve of taking his departure for Europe. As it was thought there would be a crowded house, he attended early. The doors were not yet open. He stood on the steps. His reflections were, 'if this money, which has been appropriated to the purchase of a ticket, in order to support a company of idle and dissolute, corrupted and corrupting players, has been given to the poor, his conscience could have approved his conduct.' Now, I do not till now, on this subject, it condemn him. He however, entered with the throng; hoping that honey might be extracted from the most poisonous flower. The play was 'Venice Preserved.' Its moral was bad; inasmuch as conspirators were applauded. The delivery of the favorite actor, was little else than rant—venerating rant! the farce was, as is usual, calculated to excite passions, which, to say the least, are too ungovernable, and replete with obscenity, which suffuses with blush the cheek of modesty, and from which we are alarmed, starts up, & flies disgusted. Complete was his satiety with theatrical exhibitions, that he never afterwards felt the least inclination to partake of such poling amusements, & yet, 'tell it not to pagans' there are not wanting 'Christians, Christian Doctors too, who step forth champions of the buskined band, whom the best heathens esteemed 'infamous.'

returned to his studies. His conviction increased. He added to his almsgiving fasting; thereby hoping to avert the anger of a sin-hating God, and to purchase favor. He was willing to suffer any pain, and to do any thing, but take up, and bear his cross, to attain these ob- jects. His distress was uninterrupted and unchangeable. He sometimes persuaded himself that he was willing to abandon all, and devote himself to the exclusive service of God. Though one thing was still wanting.

labored under great difficulty because he could not comprehend how it was possible for a just and holy God, to pardon a sinner as he. He had no clear idea of the atoning sacrifice of the Son of God. He perceived distinctly and seriously entered into the mind, though he had read of it a number of times, and assented to it frequently. That God could be just, and yet the Father of the chief of sinners,\* who, by relying on the atoning blood of Jesus, withstanding his darkness, which was impenetrable, he continued assiduously seeking refuge from the perturbations of a guilty conscience; peace from the tumult which he felt within. His prayers were more frequent—his cries for mercy, importunate—constant, unutterable. They were not vain. For the time was not far off when he would give place to songs of deliverance and shouts of salvation.

On Saturday morning, after he had breakfast; he resolved that he receive no dinner of food, until succeeding Monday morning. He enabled to adhere strictly to his vow. He attended church, on the immediate Sunday. He had hitherto shunned of the cross, attached to the profession of religion. It is a custom among church people, to hold baptisms, their aim on enlarging the



church, and offering up a short prayer. However unimportant the external act in itself; to him it was a cross. He took it up. He bore it. His stubborn heart began to bow. The general confession was uttered, every word of which was applicable to his case. He kneeled—Another cross more ponderous than the first—another blow, which sank him to the earth. Now he felt the melting of godly sorrow. Now his sins were hateful; not so much, because they rendered him obnoxious to punishment, as because they were committed against a just & holy God; and because they were in their own nature detestable.

After the morning service was performed, a part of Addison's hymn, on gratitude to God, was sung; & particularly these words,

"When in the slippery paths of youth,  
With heedless steps I ran;  
Thine arm, unseen, conveyed me safe,  
And led me up to man."

He could no longer restrain the sensibilities of his heart. A flood of tears gushed from his eyes, and constrained by gratitude, he yielded a willing captive to the conquering grace of the Lord Jesus. Now, the burden of his sins was entirely removed from his laboring conscience. Now peace with God flowed into his soul, as a gently gladdening stream. Now, he saw clearly, that God could be just, and justify sinners. Now, was his Saviour inestimably precious to his soul—his beauties attracted and ravished his heart. And now he saw that God had long been ready to receive him, and willing to bless and save him.

There was one thing, which till now, he could not consent to do.—It was to proclaim the gospel of the Son of God, to perishing sinners. He pleaded his inability—his total incapacity, on several accounts. But "I have chosen thee," silenced all objections; and "I will be mouth and wisdom unto thee," overcame his discouragements. Without conferring with flesh and blood, he abandoned at once, his former vocation, and immediately entered upon the study of theology; and is now preaching that "gospel, which is the power of God unto salvation, to every one that believeth."

Sept. 14, 1819.

#### MISSIONS IN EUROPE.

From the Philadelphia Remembrancer.

We have just seen a letter, from the Rev. Thomas Raffles, of Liverpool, (England,) addressed to the Rev. Dr. Ely, of this city, in which the writer states, that Dr. Collyer and himself have engaged to conduct a new Quarterly Publication, to be entitled *The Investigator*. "One department of the work," Mr. R. remarks, "is to be devoted to the literature and religious affairs of America. We have an especial regard to the latter. Our people, on this side the Atlantic, ought to be more generally informed of the great work of God, which you are honored to carry on, on the other; and we indulge the hope that the *Investigator* may prove an acceptable and authentic channel of communication, and thus become a link in that golden chain of pious and friendly intercourse, which is binding the two countries closer to each other.—We shall esteem ourselves much gratified & indebted by any communication, relative to the progress of religious or literary institutions among you, with which you may be able to furnish us;—and we trust that we may assure ourselves of your kind and friendly disposition towards us. I most sincerely thank you for all your valuable communications, and especially for the interesting work,\* with which from time to time you favor me."

Mr. Raffles has also transmitted to Dr. Ely, some interesting, late publications, from one of which we learn that there is in England "A Continental Society," whose object is to propagate the Gospel on the Continent. The Society has several active and enterprising agents who are actually engaged in evangelizing the papists of France and Germany. It seems as if the Man of Sin, the Papal Hierarchy, is shaken by the civil convulsions in France and Spain; but more especially by the plain and repeated preaching of the gospel by Missionaries, whose very names are, from prudence, concealed from the world. We shall make some extracts from the *Correspondence of the Continental Society*.

#### EXTRACTS.

The COMMITTEE of the CONTINENTAL SOCIETY beg, before they submit the extracts for perusal, to remark, that the communications which they receive from their agents abroad, are very voluminous, and very important. It would afford them pleasure to publish the whole, with the names of the places and persons to which they allude, as they could not fail to excite the most lively interest in the minds of all who are concerned for the spread of the gospel; who are marking the signs of the times, and hailing the coming of the Son of man, to set up a kingdom that shall never be moved. But the expense of so much printing would be more than the funds of the society could bear; and the objects of the Institution on the Continent of Europe would be frustrated, were not the names concealed; therefore some extracts only must suffice as specimens of the whole, and the same method, regarding names and places, must be adopted as in former numbers.

The Committee beg to call the attention of Christians of every name to the subject of the Continental Society. Relying for support on that spirit of benevolence which so distinguishes the followers of Christ in this country—which has already waited the missionary to the farthest shore, and translated the scriptures into every tongue; the directors of the institution have already engaged to support a number of laborers in the Lord's vineyard upon the Continent, who travel about from house to house, and from city to city, for the purpose of making known the glad ti-

\* The Quarterly Theological Review.

dings of salvation. In many parts of France, Germany, &c. a most ardent desire is awakened to hear the truth, as the following letters will testify. The people flock, in "trooping multitudes," and welcome the messengers of peace. They cry, "How beautiful upon the mountains are the feet of them that preach the gospel, and bring glad tidings of good things." The sacred scriptures, scattered through the countries, have served to open the people's eyes to the value of the truth; but while they read, they need some man to teach them, and to explain out of the holy books, the things concerning Christ. Extensive fields of usefulness are pointed out, effectual means of doing good are manifested, the harvest is great, abundant laborers are ready to gather it in; and, nothing is wanting but funds. When the importance of the subject is considered, it is trusted that this appeal will not be made in vain.

Copy of a Letter from N—, Sept. 10, 1819.

Before I continue the account of my journey I should tell you that at S—, I have laid the foundation of a little auxiliary to the Continental Society. I have only, it is true, yet received two payments, five francs from Mrs. K—, and twenty from a woman of the Ban de la Roche, who has sold one of her two cows to devote the produce to the work of the Lord. She has given 20 to our funds, and, I believe, the remainder to assist in forming a fund, by means of which Mr. L—, a distinguished evangelical pastor of M—, may be enabled to make some missionary excursions in the south of France. I think I should recommend this man to you, and I judge that you will be glad in some way to enter into correspondence with him, in order to offer him assistance in his design. He is a distinguished man.

#### Extracts from B—'s Journal.

Ah, my dear brethren, do not think of depriving Germany of laborers! on the contrary, we ought to send laborers into it; it has immense need of them, because the evils that exist are dreadful. The most impious irreligious writings abound in it, and many persons are ensnared by treacherous and pernicious works.

In the present days the enemies have determined to make a violent attack against the children of the light, and to strike a great blow at them, and we may expect something serious. Our meetings, although very secret, excite all their rage.

July 14. While I was on a visit to L—, there arrived in caravans, two other parties of visitors. On the Sabbath the church was so full, that an hour before the service there was no more room, and even the great altar was furnished with people, poor and rich, soldiers and officers, national guards and light horse: every thing was as at the preaching of John the Baptist. If any came through curiosity, one saw also more than one sinner weeping from his mustachios the tear, which his eye could not restrain, and saying in some sort, What shall I do to be saved? there were certainly more than 4000 people; there were some from the three neighboring towns, and from W—.

July 22. Last Sunday the preachers said as much as they wished about L—, on the subject of false teachers. An ex-franciscan called him, in the pulpit a seducer and a heretic; a man rose up and cried out to him, "Mr. Curate, can you prove that?" and then went out. At —, the Curate accused L—, of not making any thing of the Mother of God; and conjured his parishioners, lifting his hands to heaven and weeping, to attach themselves to the good Mother, as "one day," said he, "the Father will be judge, and no more Father; what will become of you then, if you have no Mother!"

M—, Sept. 12. Our man of God, G—, is gone. His farewell sermon penetrated like fire into an auditory of perhaps 3000 souls, who were present. The hearers could not go away; the impression was exceedingly great; the Spirit of God presided in a manner as sensible as striking, which was not only proved by the tears of the auditory, but by a kind of miracle, which God wrought at this time. Eight men, among whom there were some ecclesiastics, had conspired, as formerly they did against Paul, to cry out during the last preaching, "Thou liest, thou art a seducer of the people." This is what one of the eight confessed, who was so influenced by grace during the sermon, that he would now weep tears of blood, for not having better known G—, and oftener heard him. The same Spirit shut the mouths of the other conspirators.

\* L— is a Catholic priest. Having received and preached the truth, he was much persecuted. Apprehensive of the consequence of continuing to preach in his own place, he wished to retire into R—. A letter of invitation came to him from P—G— on a Tuesday to that effect; and on the Thursday following he received information that the authorities had just come to a determination to shut him up for life in a convent. Accordingly L—, after this notice went on the Friday to give in his resignation, and as he gave it to be understood that he was going to R—, at the invitation of P—G—; they did not dare to execute the determination they had just come to.

An Extract of a letter from G—, himself, about his visit to L—, Sept. 13.

I was already expected here. The next day there came several clergymen. In the evening there came some children of God, as many as filled the whole room, and I had enough to do to talk to them for an hour or more. On the Sabbath there were two sermons, at 6 and at 9 in the morning; I was called upon to preach the first, but you cannot, nor can your brethren form any idea of the torrents of people, which collected here. In the evening before, our places, (that is to say all our houses) were full. In one small house they had 18, in another 20, who passed the

night there; and so it was with almost all the houses; and during the whole night there were continually new visitors arriving. Already at four in the morning they began to ascend the steps, which lead to the top of the hill, on which the church stands; at five it was completely full, and at quarter before six, when I went up, there were more people without than within; they were on the steps, on the windows of the church, and were looking in: it was necessary for me to have a guard to make way through the crowd. At the moment that I was going to mount the pulpit, the schoolmaster said, "What will you preach in the church, when the greater part of the hearers are without?" He asked L—'s advice, and I went out to take my stand on a hill. I kneeled down and lifted up my prayer; then I began in the name of the Lord before an innumerable crowd of people; for not only the hill where I was speaking, was covered, but also that opposite, even to the forest. An eye witness estimated them from 15 to 18,000, another above 25,000. You may imagine what was passing in my mind. The fine morning, the sun rising behind us, this beautiful sky, this crowd of people hungry for the word, and who had come from afar. At first they appeared displeased, and murmured because it was a stranger, and not their dear L—, who was preaching; but hardly had I pronounced a few words than they said, "It is not his voice, but it is his spirit," and I read on their countenances their pleasure; they were continually making signs of satisfaction and joy; not a smile stirred in this crowd. From my situation I saw the road, and still new troops, like the crusaders, were seen in the distance; so that at nine, when the second sermon began, there was an immense crowd, as if all S— had been collected to this point. I preached from the Gospel; "1st. You are all dead in your sins, (if you are not converted.) 2nd. But Jesus can and will awaken you, and give you life and salvation." The Lord enabled me to speak with much force and life. The heavens over my pulpit, the fine heaven itself led me every time I looked up, to conjure these good people to make his eternal abode the end of their pilgrimage; in a word, it was inexpressible, &c.

S—, Sept. 18. We were brought here by the assistance of friendship. L— came with us to G—; there other friends were already expecting us. In the evening many people assembled, more than the house would hold. Upon the staircase, above and below, in the passage, wherever they could hear. I must (polens, volens,) preach a sermon, which the Saviour enabled me to do with his blessing. From G— we went on Friday no farther than H—, two leagues from thence, for Mr. P— kept us by force. In the evening there assembled in his fine large hall near 300 persons of the town and neighboring villages. On Thursday, after having torn ourselves from thence, we went down in the evening to the house of a trader, and hardly were we known till the house was quite full. I had scarcely time to eat, and another meeting must be held. An excellent pastor who has more than 600 converted persons in his parish, at three quarters of a league from this, also visited us. Here there again assembled three large rooms full of people of all sorts, also of pastors, and the Lord enabled me to speak in such a manner, that we were, as it were inundated with the waters of eternal life. Since I left A—, not a day has passed in which I have not preached to a stated congregation.

BIBLE SOCIETY IN ANCIENT ATHENS! Extract of a letter from the Rev. Dr. Pinkerton. Athens, 21st August, 1819.

I have news to communicate which will fill your hearts with joy. Athens also is become the seat of a Bible Society! This was an event which I dared not to anticipate before my coming here; and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hindrances give way, and erect monuments of his mercy wheresoever he pleases.

The Athens Bible Society was formed yesterday. The committee is composed of twelve of the most respectable men in the city, all Greeks. The Archbishop, though absent at Constantinople, was nominated President of the institution; which honor, it is hoped, he will not refuse to accept: Mr. Logotheti, the British Consul, and Mr. Timaviti, were elected Vice Presidents; with six Directors, two Secretaries, and a Treasurer.

The immediate sphere of this Society's usefulness includes Attica and Boeotia, with the neighboring Isles of Euboea, Salamis, Egina, and others. The Directors seem impressed with the necessity and utility of making the modern Greek Testament a school book, and of supplying the clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament.

What an astonishing change (says the New-York Daily Advertiser) has taken place in Athens, since the time when it was visited by the Great Apostle of the Gentiles. As he passed through the city, and beheld the devotions of the people, he saw an altar with an inscription "TO THE UNKNOWN GOD." The character of that God he proceeded to unfold to them in an oration scarcely, if ever, equalled by human effort for sublimity and eloquence; and for his labors was persecuted and scourged. Now, a minister of the Gospel, from a distant region, has erected a spiritual Altar to the Known God, in the midst of that once proud & polished city, and placed it under the care and protection of Athenians themselves.

In the publication for Feb. 1820, is a letter from an Ethiopian King, to Henry Salt, Esq. British Consul at Grand Cairo, printed in the Ethiopic character, which is a great curiosity. The following is a translation of it— "May this epistle, which has been put by Pearce Nathanael, reach the prince of nobles and priests, Salt. How is thy health, my lord and friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and Amen. The book of the Psalms of David is exceedingly good, and very beautiful—so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the meditations of the Prophets; the song of Solomon; and the seven daily Hymns to our Lady Mary, written with illuminating head-pieces. With the Psalms of David, therefore, unto those that are to be written, viz: the fifteen sections

of the Meditations of the Prophets; five of the Song of Solomon; and the Hymn of Mary.

"With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (that is printed in a small letter,) that it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the books of both the Old and New Testaments. In the same manner also make the writing of the four Gospels in both red and black ink, that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever, Amen."

"This Epistle, which has been written by Waha Dinghel, brother of Laesta, whom you loved, is, my lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!"

"Remember me in your prayers, and love me; for I shall love you much; even as you have loved my brother Laesta. And may the Lord preserve you, both in your going out and coming in, henceforth and forever. Amen."

PARIS BIBLE SOCIETY.—First Anniversary.

On the 6th of December, 1819, the Protestant Bible Society at Paris, held its General Meeting in the Church of the Augsburg Confession, under the Presidency of the Marquis de Jaucourt, Peer of France. The meeting opened with a piece of sacred music, and a hymn adapted to the occasion. The Rev. M. Maron afterwards offered up a prayer. The Right Honourable the President then addressed the Meeting in a speech, of which the following is an extract:

"A Report carefully drawn up, will inform you of the manner in which your affairs have been conducted; of the institutions formed after the plan of your own, or as branches to it; the interesting correspondence with the Consistories, the pastors, and other individuals, who by their zeal and their measures, powerfully contribute to the good you have already done, and to the well-grounded hope which you may indulge of doing still more. Among our worthy pastors there are some who have had an opportunity of giving an example which no doubt, will be eagerly imitated, and on which I cannot forbear expatiating for a moment."

"The Rev. M. Sauter, of Marseilles, and the Rev. M. Rang, of La Rochelle, have penetrated into the prisons of Tolon and Rochfort; they have become acquainted with those among the unfortunate, who were born Protestants; they have excited in them a zeal and a desire after the word of God; and your Committee, at their request, have sent them a sufficient number of the Bibles and Testaments. These books have been received with respect and gratitude. Thus an important part of their duty has been fulfilled by those worthy pastors, by shewing to repenting crime, the path of righteousness. You will have an opportunity, Gentlemen, of observing that indefatigable activity with which those Members of the Committee, whom you have honored with your votes, have in the midst of the immense population of this metropolis, searched for the inhabitants of our communion; and it will give you joy to hear that they have never been better paid for their trouble, than when they entered into those humble and almost forgotten habitations, where the labour of the head of the family constituted the only riches of the children. Their appearance has been regarded by these honest and industrious families as a blessing from Heaven, and your institution as a fountain of bliss; and your Christian charity has often obliged your Commissioners to resist the generous impulse of their piety, and to moderate their liberality."

"According to your statutes and the sanction of government, the Bible Society of Paris is exclusively composed of Protestants. It appears as though government had thus invited us to know and to edify each other; to become more exemplary, by uniting more closely together. If such indeed, has been the intention, which has procured us the royal sanction, we loyally answer it; to spread the holy Scriptures, is indeed an endeavor to spread the virtues they teach."

"The beginning of the nineteenth century attaches itself to the end of the sixteenth, and the grandson of Henry the Great has kept all the engagements of his beloved Sire. He will find as sincere and grateful; those who in their childhood prayed to God for their king in the wilderness, in the bosom of their families, in the secret chamber of their houses, and still oftener in the very secret of their hearts, now assembled in churches opened or rebuilt by a royal hand, will proclaim, in the presence of the Most High, their fervent wishes and their loyalty."

#### REVIVAL IN SHERBURNE, N. Y.

From the Religious Intelligencer.

The work of grace in this place commenced about the first of October last, and continued through the fall and winter. In most of its general features it has been like other revivals; but in some, it has been different from any which I have before seen, or of which I have read. It has been peculiarly comforting to God's people; happying we hope to many sinners; and certain it is that great glory is due, and will be given to Christ on account of it. The special effect which it has had upon this Church, has been an accession of one hundred and eight members by profession.

It is now, not saying too much of this place, to say that the weight of talents, influence and property, is in the Church; and it is hoped that all these will henceforth be sacredly devoted to the building, and constant advancement of the Great Redeemer's Kingdom. The principal means which have been employed, besides the ordinary ministrations of the word, have been familiar conference meetings; visiting from house to house by two and two, for short and close conversation on the state of the soul, and a preparation for death; and in addition to this, there has been much prayer, besides the ordinary methods of prayer as mentioned by your correspondent from Smyrna. The prayer alluded to, was for two brethren or sisters to agree and pray according to Matt. xviii. 19. The effect produced here, when the practice was extensively gone into by the Church, was such as is rarely witnessed. Without a very great degeneracy of feeling and faithfulness among this people, they, certainly, after what they have seen and felt, can never again doubt the faithfulness of God, nor the efficacy of prayer as a means of the salvation of sinners.

It is quite doubtful, whether the extent and richness of the promise above alluded to, is sufficiently felt, understood or believed by Christians in general; and whether in consequence of this unbelief, they are not deprived of many sweet and soul-refreshing seasons. This unbelief too, of the divine faithfulness, may be the ruin of thousands of souls; and the reason of so much coldness, worldly-mindedness, jealousy and contention among Christians. This want

of faith, may probably be that which is proved in Luke xviii. 8.

If the agreement and persevering prayer of two be a divinely appointed way of receiving special blessings from God, it is surely been a way, which has long, and criminally, been neglected by the Church of God. It seems truly desirable, certainly to us in this place, that some able pen should illustrate this subject, and warrant churches in regard to it. The history of its adoption in this place, will ever be a testimony to us; and we believe many blessed God to eternity, that it was ever renewed amongst us.—We also feel to contribute the whole of it to the special agency of the Spirit of God. But for reasons which need not here be named, more will not be said in regard to it in this place.

As in most other revivals, many in this place, have obtained hope in the mercy of God through Christ, who have not as yet united with the Church. From one family, however, we have received during the awakening, the father and mother, and three of their children. From another the mother with four of her children. Another instance, we received a mother with three of her children and four of her grand-children. Of the whole number received, forty-seven were males, and sixty-one females. The number from the class of young people, was sixty-two. Sixty-eight hundred have been received from the winter past, into the Church in this vicinity. Let then the whole Church be in labour, and in praise to God and Lamb.

Sherburne, March 29th, 1820.

#### REVIVAL IN ATHENS, Ohio.

Extract of a Letter from a gentleman of Athens, Ohio, to his friend in Ross County, Ohio, dated March 27, 1820.

The reformation hinted at in my last, has greatly increased, and is still increasing. Yesterday we had the privilege of commemorating the death of our departed Lord and Saviour; and the inexpressible joy to see the number of 37 who united with the church, who professed their faith in Christ, while the tear of love and affection flowed down their cheeks. This solemn, but pleasing scene, drew tears from most of the congregation. Those who have been admitted, nearly all young men and women.

Christians are much engaged for Christ. Their mothers and children have taken Christ their choice, are filled with joy and gratitude to God, while they clap their approving hearts.

"Among the 37, I saw an old grey-headed man, who seemed to be on the margin of the grave. My heart was not a little pleased to see such a sight; the aged coming at the eleventh hour of the inquiry. What shall I do to be saved? is heard in almost every family and street town. The number now seeking the Lord is very considerable. The question is often put, How do you feel in Christ? Sometimes it is answered with joy, and triumph in the cross of the Redeemer; and at other times, with a deep sigh, and complaint of a heart hard as a rock."

"It is a heavenly season with us; and there it would be too selfish to have all the least to self. Before this sentence was completed, several friends of Christ came to my room, and I went to attend a meeting appointed for mourners to express their feelings to each other. I accordingly went; and when I entered the room, I beheld about 35 persons, bawled and lamenting the folly of their past conduct. They rose up, one by one, and pledged themselves, that they would serve the Lord, as they do as they might. I never witnessed such a scene as this. There is scarcely an exception to the mourners and rejoicers, in this place."

"I cannot forbear mentioning the names of those seeking Christ. Old and young, middle aged, Atheists, Deists, and Unitarians have found their foundation shaken to its base. Moralists & the grossly profane have fled to the mountains."

Extract of a letter from Fabius, N. Y. to a friend in Ross County, Ohio, dated March 30, 1820.

There is now a most glorious revival of religion in Homer; I believe more than fifty persons have been baptized within six weeks. There is also a powerful work of grace in Smithfield, twenty miles east of this place; about seventy have been recently baptized, and I expect baptize some in that place on the next Lord's day.

From the Concord Observer. Letter from a respectable Correspondent, dated April 3, 1820.

DEAR SIR—I have received a letter from acquaintance in Plymouth, in Vermont, by which I am informed, that a very serious attack of religion, is progressing in that and some adjacent towns. The revival commenced in fall. More than fifty have obtained a hope of the mercy of God, through Christ, in the towns of Rochester and its vicinity. In Plymouth have lately joined themselves to the church, followers of Christ; a greater number than enjoy religion; and from 50 to 100 are under serious impressions. The awakening appeared at conference meetings, which were followed by lectures and prayer meetings, till attention became pretty general and universal. Many who have been obstinate and wayward have been brought to cast away the weapons of their rebellion, and bow to the sceptre of the Peniel. Almighty grace conquers the stoutest heart. A large number of heads of families, and an equal proportion of males, are among the converts.

Extract from a letter to a gentleman in this city, dated "Deer Isle," February 9, 1820.

"The Lord is accomplishing a great and glorious work of divine grace on this Island of the township, which includes the whole of Deer Isle. There are about two thousand inhabitants in this township, which includes the whole of Deer Isle. When I came here, in October, I saw some plain, sensible, devout Christians, and mothers in Israel. They seemed to be old pilgrims, well acquainted with the happy Canaan; but they had hung round the desolate willows, and were mourning over the condition of Jerusalem. In general, the people were awfully insensible of eternal realities, or three appeared to be serious in consequence of religious meetings every day or every week, and the assemblies were crowded. A few flock together from all parts of the Island. At an evening conference I have observed males present, who came two or three miles to hear what they must do to be saved. I saw many have already, in the judgment of heaven, passed from death unto life. Perhaps there is no distressing anxiety for the salvation of the souls. New cases of conviction and baptism are continually occurring."

\* A small island on the east end of Penikese Bay, in Maine, about 9 miles from Castine, comprises a town of the same name.







## POET'S CORNER.

## RELIGION.

*An Occasional Hymn, by James Montgomery.*  
Through shades and solitude profound,  
The fainting traveller winds his way;  
Bewildering meteors glare around,  
And tempt his wandering feet astray;  
Welcome, thrice welcome to his eye,  
The sudden moon's inspiring light,  
When forth she sallies through the sky,  
The guardian angel of the night.  
Thus mortals, blind and weak, below  
Pursue the phantom bliss in vain;  
The world's a wilderness of woe,  
And life a pilgrimage of pain;  
Till mild Religion from above,  
Descends a sweet engaging form,  
The messenger of heavenly love,  
The bow of promise in a storm.  
The guilty passions wing their flight,  
Sorrow, remorse, affliction cease;  
Religion's yoke is soft and light,  
And all her paths are paths of peace.  
Ambition, pride, revenge depart,  
And folly flies her chattering rod;  
She makes the humble, contrite heart,  
A temple of the living God.  
Beyond the narrow vale of time,  
Where bright celestial ages roll,  
To scenes eternal, scenes sublime,  
She points the way and leads the soul.  
At her approach, the Grave appears  
The gate of Paradise restored;  
Her voice the watching Cherub hears,  
And drops his double flaming sword.  
Baptized with her renewing fire,  
May we the crown of glory gain;  
Rise when the host of heaven expire,  
And reign with God, forever reign.

## MISCELLANY.

## DUELLING.

A new Tract has just been published by Messrs. LINCOLN & EDWARDS, comprising four short Sermons, the first of which relates to the *Death of Commodore Decatur*. This we present to our readers as admirably adapted to the occasion, and we hope the Tract will be extensively circulated among our "honorable" men.

Matthew x. 28. *Fear not them, which kill the body, but are not able to kill the soul; but rather fear Him, which is able to destroy both body and soul in hell.*

A coward blasts his character. But many are brave through a cowardly spirit.—They encounter danger in order to avoid disgrace; but they have not the courage, the magnanimity, the heroism, to encounter disgrace, in the discharge of duty.—Some will not only rush into the jaws of death, but into the flames of hell, rather than encounter a sneer, or the imputation of cowardice. It is because they do not fear Him, who is able to destroy both soul and body in hell. A brave man, whose bravery is founded in Christian principle, will not shrink away from the king of terrors, will not be afraid of the face of man; but to be fool-hardy towards Almighty God, to condemn the red lightning of his wrath,—is this a proof of courage or of wisdom? Will a wise man bring upon himself eternal perdition, in order to escape the evil of momentary disgrace,—an evil of the lightness of a feather, compared with the mountainous evil, which he draws down upon himself to crush him forever?

The brave DECATUR, who amidst fire and death, fought like a grim lion of Africa, in the harbor of Tripoli,—the brave DECATUR, who was ever ready to launch his country's taunter against his country's enemy, and who was calm and fearless in the very tempest of battle,—the brave DECATUR, grew pale at the thought, that a man, who sought his blood, might post his name as a coward! The unutterable misery, which he might bring upon a most accomplished woman, whose happiness he had pledged his honor and his faith to promote,—the violation of his country's laws, which he was pledged to regard, (and which higher men are pledged to execute,)—the contempt of the divine laws, which the Almighty required him to obey, and whose penalty cannot be evaded,—the possibility, that he might be torn away from the tenderness of female friendship, and precipitated from the glory of his country's honors into hopeless misery,—all these considerations, however much they may have weighed with him and staggered him, yet were overcome by a pusillanimous fear of disgrace. I say this, because I would not attribute to him the fell malignity, which urges some to private combat. Yet this fear is called "a chivalrous spirit of honor!" Thus is darkness put for light, and light for darkness. But they, who speak thus, forget that there is no honor, which is valuable and durable, save that which cometh from God. The laurels of victory do not now encircle the brow of DECATUR, nor do the sweet notes of applause awaken his ear in the grave. But had he died a humble, heroic follower of Jesus Christ, who sought not honor from man, he would now, in the presence of God, be decorated with unwithering, eternal laurels,—and in the great day of final judgment, when all earth-born courage will sink in dismay, his rapt ear would be greeted with the words of his Master—Come, thou blessed of my Father, inherit the kingdom, prepared for thee from the foundation of the world.

I do not say that Decatur is lost. The man who repents and believes in the name of Christ at the last hour of his life, will be saved. I know not his reflections, his feelings, after the fatal wound. I remember the penitent thief on the cross, to whom Jesus said, *this day shalt thou be with me in paradise.* I speak only of the act of fighting a duel. It is in the sight of God, murder. Even he, who hateth his brother, is a murderer, and no murderer, dying impenitent, hath eternal life abiding in him. 1 John, iii. 15.

Jesus Christ, in whom are all the treasures of wisdom, who was the spirit of benevolence embodied, and who came to save sinners, uttered the weighty and awful words of the text.

*Fear not man.* The extent of his power is only to kill the body. But seldom is this evil to be apprehended. How much less should we dread a sneer of ridicule from those who cannot estimate true worth of character? How much less should we dread "the finger of scorn," pointed by those, whose scorn is honor? How much less should we dread the tauntings and revilings of men, who need our pity and our prayers? *Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool.*

But fear Almighty God. He can bring upon you affliction, disease, and agony. He can shoot the arrows of pain into every nerve. He can crumple your body into dust. He can change your countenance, and send you away. He can translate you into a new and miserable and everlasting state of existence, and is able to destroy both body and soul in hell. Yea, I say unto you, fear Him.

*Fearing Him*, will you dare to profane his sacred name, dragging inconsiderately into every idle conversation an expletive, or to give point and force to your language, that name, at the mention of which, the hosts of heaven prostrate themselves in adoration,—taking in vain the name of Him, at whose reproof the pillars of heaven tremble and are astonished?

*Fearing Him*, will you dare to yield yourself to a spirit of revenge, imprecating curses upon your brother, rendering evil for evil, when, unless you forgive, you cannot be forgiven?

*Fearing Him*, will you dare to make a jest of things serious?—Can you be ashamed of the Bible, his book, which reveals his mercy, and teaches you the way of salvation?—Can you be ashamed to be known as a man of prayer, a worshipper of the Almighty, the Eternal, the Most Holy?—Can you be ashamed of Jesus Christ, when, in just retribution, as he shall come in the glory of his Father, he will be ashamed of you?

*Fearing Him*, can you stifle the ingenuous convictions of your own mind, efface from your heart every moral impression, and, putting on your chains, deliver yourself a slave to the world, and a slave to the devil, the god of this world.

No, the fear of Jehovah is the beginning of wisdom. By the fear of the Lord men depart from the snares of death, and escape perdition in hell.

From the Connecticut Mirror.

## BARRON AND DECATUR.

A pamphlet of 26 pages has just been published by the friends of Commodore Decatur, containing the correspondence which passed between these officers previous to their late duel. It is stated that the design of making these letters public, is, to do away certain impressions, which exist and are extending, calculated to injure the reputation of the deceased Commodore. We know not what effect the perusal of this correspondence may have upon other minds; in our view they contain not a single palliating circumstance for Decatur, but on the other hand much to lessen the value of his character both as an officer and gentleman. The extreme length of the correspondence (and it is said by the friends of Barron that a part of it is suppressed) necessarily excludes it from our paper, and in lieu of the whole we give the following condensed account of the correspondence, which we copy from the Worcester Spy.

The first letter is from Barron, written last June, to inquire of Decatur if he had said he could insult Barron with impunity. Decatur answers that, although he had had frequent and free conversations concerning him and his conduct, he never was guilty of so much egotism as to say, "I could insult you (or any other man) with impunity."

Letter 3d is Barron's reply, professing to be satisfied with the answer.

Letter 4th is from Decatur, saying he meant no more than to disclaim the specific and particular expression above given.

Letter 5th, written in October, after an interval of four months, is from Barron, complaining of Decatur's hostility towards him, and of his calumnies, as well since, as before the dates of the former letters. Alluding to reports that Decatur had lately said he was willing to fight him, (B.) and that he (D.) hoped Barron would yet act like a man, Barron signifies his acceptance of what he considers a challenge, on the part of Decatur.

Letter 6th is Decatur's answer, in which at much length, he speaks of Barron's supposed misconduct in several particulars, as the ground of his opposing Barron's efforts to be restored to active service; and denies that he had any wish to fight Barron.

Letter 7th is from Decatur, retracting one assertion made in the preceding letter.

Letter 8th is from Barron, acknowledging the receipt of the two last preceding.

Letter 9th is a long and indignant answer to all the charges and reproaches of Decatur; and concludes with expressing his readiness to meet Decatur in the field.

Letter 10th is Decatur's reply, concluding with an intimation that no notice would be taken of any further communication from Barron, unless it should be a "direct call to the field."

Letter 11th is the challenge, and Letter 12th the acceptance of it.

In perusing this correspondence, while we cannot justify Barron, it is impossible not to feel that Decatur conducted every way unworthy his character. When we say this, we would not be understood as yielding to any one in admiration of the services of Decatur. But no services—no splendor of name, can blind us to the melancholy truth, that to his own rash and unjustifiable provocation of Barron, is to be attributed the fatal controversy which ensued. Had he not have written his second letter to Barron, which seems to invite a quarrel after Barron had professed himself satisfied; nay, had he afterwards indulged less in taunting reproaches towards the man, who, whether justly or unjustly, had suffered so much; his countrymen would have respected him the more for his magnanimity, and, perhaps, they would not have had now to weep over his early tomb.

It is worthy of notice that both Barron and Decatur, in the course of their correspondence, give their testimony against duelling. Barron remarks, "I consider it a barbarous practice which ought to be exploded from civilized society;" and Decatur says, "I do not think that fighting duels, under any circumstances, can raise the reputation of any man; and have long since discovered that it is not even an unerring criterion of personal courage." But then each had his reasons for fighting, in the present instance. Barron fought because he was a case of "such extraordinary and aggravated insult and injury," as to render it absolutely necessary he should fight. So says every duellist. Decatur fought, because he thought no man who makes arms his profession,

was at liberty to decline when challenged! And this too, notwithstanding duelling is "no criterion of courage!" What miserable delusion.

We are extremely happy to announce to the public, that through the intercession of our truly gallant Com. Macdonough, a mutual reconciliation has taken place between Commodore Rodgers and Barron, which adds another unfading laurel to the brow of our favorite hero. We also learn, that the officers who some time since returned from the Mediterranean, have been restored, and have received orders to proceed to different commands.

N. Y. Gar.

## CONDITION OF THE JEWS AT TANGIER.

In the Review of the Travels of Ali Bey, (30th No. of the Quarterly Review) the reviewer observes:—"The Jews at Tangier are not confined to a particular part of the town, but live intermingled with the other inhabitants—a privilege which they enjoy in no other part of the Mahomedan world. This privilege, however, such as it is, tends to increase the misery and danger of their situation: for where they live separately, they are not exposed to any incidental insults and injuries, as long as they remain within their own district—a Jew being almost as safe from the intrusion of a good Mussulman as a pig-sty; but where they are liable to meet and jostle in the street, quarrels are perpetually arising, and the judge never decides in favor of the Jew.—This showing partially begins from the cradle. Ali Bey says, that a Mussulman child will insult and strike a Jew, who, whatever be his age and infirmities, dares not defend himself, and is not allowed to complain: he has seen the Mahomedan children amuse themselves with beating the little sons of the synagogue. The Barbary Moors entertained an opinion that the Jews were an anomalous race, and not like other men, descended from Adam, but that the end for which they were created, was to serve the Mussulmen. They are obliged to wear a particular dress, every part of which, except the shirt, is black. In some towns they must walk barefoot, and every where take off their shoes when passing before a mosque, or the house of any Mussulman of distinction. When they meet a Moor of high rank, they must hastily turn away to a certain distance on the left of the road, leave their sandals on the ground, several paces off, bend the body forward, and in that humiliating posture remain till he has passed forward."

How remarkably this corresponds with the prediction of Moses their lawgiver, in the 28th chapter of Deuteronomy. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."—Connecticut Mirror.

## BENEVOLENT HEROISM.

Utica, N.Y. April 4.—The following remarkable instance of presence of mind and heroic perseverance, almost without parallel, is related by an eye witness:—

"On Sunday, the 13th of February last, a Mr. Budlong, his wife, child, sister, and brother-in-law were returning in a sleigh on the ice from a visit to a friend living near the Chippewa Bay, on the St. Lawrence river. They had experienced some difficulty in getting on to the ice from the shore; and Mr. B. having wetted his feet, seated himself in the sleigh for the purpose of taking off his stockings, which were wet, giving up the reins to his brother, who from inattention or ignorance of the road, drove on to a place on the ice, where there had recently been an air hole, and which was not yet frozen sufficiently strong to bear; the ice broke under them, and the sleigh upset and sunk, with the two women and child. Mr. B. sprung from the sleigh while sinking, exclaiming, 'We are all lost,' and fortunately reached the firm ice; the young man who was driving was unable to swim, but struggled until he was reached and drawn out of the water by Mr. B. who retained his hold upon the solid ice. This was no sooner accomplished, than Mr. B. throwing off his coat and hat, declared that he would save the others or perish in the attempt; and accordingly plunged into the water in search of those most dear to him. The first that he found was the child, which grasping, he rose to the surface, and brought it within reach of his brother;—then drawing himself again on to the firm ice, he plunged again to the bottom, and, finding his wife, rose a second time with her in his arms, but apparently lifeless, leaving her in the care of his brother, who was calling aloud for assistance from the shore. After taking breath for a moment, he a third time plunged into the water in search of his sister, whom, after some moments groping on the bottom, he found; but in rising again to the surface, he struck his head against the ice. Sensible of the extreme peril of his situation, and that the current had carried him below the aperture, with a degree of presence of mind seldom equalled, straining every nerve, he redoubled his exertions, and was so fortunate as to again reach the opening, bringing with him the insensible and apparently lifeless body of his sister; both were drawn from the water by the assistance of some persons who had arrived from the shore, alarmed by the cries of the brother.—They were all carried to a neighboring house, where the women and child were with some difficulty resuscitated. Upon measuring the depth of the water where the sleigh had broken through the ice, it was found to be fourteen feet.

## THE PRAYER OF FAITH.

The following anecdote was related before the London Tract Society.

Three months ago in a dreadful gale of wind, (in which a vessel called the Betsey, was lost, and all hands perished except the master and carpenter;) was the ship whose master was often at the prayer meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he could be drowned; the other said, "Don't cry Jack; I am not afraid. It is now eight o'clock, and they are praying for us on board some ship in the Thames; you know they always pray for us when we are at sea." The captain heard the remark; it seemed to invigorate him; he and all hands, used every exertion, and it pleased God to abate the severity of the gale, and, in thirty eight hours afterwards, they were safe moored in the river, when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time and spoke to the lady;—to the one who made the above remark, said, "Was it you, Dick, that during the gale, cried and was afraid of being drowned?" "No, it was Jack; I was not afraid. Don't you always pray for our ship in London?" "Yes; and didn't you pray?" "Yes, I did." "And what did you say my lad?" "I said, 'Oh, Lord save my master! Oh, Lord, save the ship! Let Daniel's God save the ship!'" "I trust you always pray." "Yes, ever since the prayer meeting was held on board our ship; I never got into my hammock without having first prayed; but Jack went, although I tell him he must."

## COMPARATIVE HAPPINESS.

Lockman, the celebrated Persian moralist, relates the following story of himself:—"I was once (says he) so poor, that I had not wherewith to buy me a pair of shoes, and was obliged to go barefooted. However patient I had been till then, I had become very dissatisfied with my lot, and entered the temple of Cuffa extremely melancholy and discontented. I then saw a man who had no legs. Reflecting on his condition, I no longer complained of wanting shoes, but gave thanks to God, from the bottom of my heart, that I could still walk, though barefooted. How much better is it, I thought, to be without shoes than without legs! If this poor man could recover his legs, how extatic would be his joy, though he should have no shoes."

## ANECDOTE.

A good woman, who used to say she should never want—her God would supply her need; in persecuting times was taken up and carried before an unjust judge for attending a conventicle, as they styled her offence; who, on seeing her, rejoiced over her, and tauntingly said, I have often wished to have you in my power, and now I shall send you to prison and then how will you be fed? to which she replied, if it is my heavenly Father's pleasure, I shall be fed from your table;—and that was literally the case, for the judge's wife being present at her examination, and being greatly struck with the good woman's firmness, took care to send her victuals from her table, so that she was comfortably supplied all the time she was in confinement; and in this she found her reward; for the Lord was pleased to work on her soul to her real conversion.—Rel. Rem.

## Boarding-School for Young Ladies.

MISS Z. B. CHEEVER respectfully informs the inhabitants of Boston and its vicinity, that on the second Wednesday of May next, she will open a Boarding-School in Saugus, eight miles from Boston, for Young Ladies; where she will teach Reading, Chirography, Arithmetic, Ancient and Modern Geography, English Grammar, Punctuation, Rhetoric, Composition, &c. Also, Needle-work, if required.

Those who may please to grant their patronage, will receive her grateful acknowledgements, with an assurance of her unwearied endeavors to promote the piety, morality, and literary improvement of those entrusted to her care.

Terms of Board and Tuition \$2.50 per week.

Saugus, April 15, 1820.

Extract of a Letter from the Rev. JOSEPH ENICKSON, Preceptor of Byfield Academy, to a friend of Miss CHEEVER. March 28, 1820.

"You may be assured I never had a pupil whom I could more cordially recommend. I was applied to several weeks ago to recommend one of my pupils for a Preceptress. I mentioned Miss CHEEVER and two others. You may therefore draw the inference, that among eighty young ladies I considered her literally one of the first three for such an office."

## BOARDING AND DAY SCHOOL,

No. 3, Winter-street.

MRS. SCOTT'S Summer Term will commence May 1st, for the tuition of Young Ladies in the following branches, viz:—Reading, Writing, Arithmetic, Grammar, Rhetoric, Orthography, Geography, with Globes and Maps, Ancient and Modern History, Composition, Astronomy, Botany, Chymistry, Embroidery, Tambouring, Rug-Work, Working Muslin, Plain Sewing, Crayons, Chalks, Transparency, Drawing and Painting in Water Colors, on Paper, Silk and Velvet.

Terms for the different branches, \$7 to \$12.

Board per quarter, \$32 50.

April 8. law3w

## HAMPTON ACADEMY.

THE first summer term at this institution will commence on Tuesday, 3d of May next.—A Preceptress who has had several years experience in a similar institution, will take charge of the Female Department. Tuition, \$3 per quarter. Board from \$1, 20 to \$1, 50 per week. Six or eight Boarders can be accommodated in the family of the Preceptor. Books and Stationary furnished at the lowest prices. To those who have of late so generously presented the Academy with an elegant & complete Electrical Machine and an Economical Chemical Apparatus, the subscriber returns his sincere thanks. He would also, for particular reasons, give notice, that no scholar, unless well qualified, will receive from him a recommendation as a Teacher of youth.

April 15. JOSUA COFFIN, Instructor.

## New Paper in Hanover, (N. H.)

THE DARTMOUTH GAZETTE having been discontinued, the Subscriber, at the solicitation of several literary gentlemen, proposes to publish a weekly newspaper in Hanover, under the title of the DARTMOUTH HERALD. Besides advertisements, the Herald will embrace accounts of the proceedings of our National and State Legislatures, and the most interesting articles of News foreign and domestic; notices of Improvements in the Arts and Sciences, especially Agriculture and the Mechanical Arts most practised in our own Country; and Essays, original and selected, upon the Mechanical and Liberal Arts, Literature, Politics, Morals & Religion. The Original Articles will be furnished by a Society of Gentlemen; and it is confidently expected will not be unworthy of the interesting subjects, to which a considerable space will be allotted in this Paper.

Hanover, N.H. } RIDLEY BANNISTER.

April 7, 1820. }

## CONDITIONS.

The DARTMOUTH HERALD will be printed with a fair type, on a Royal Sheet of good paper, and issued every Wednesday morning.

The price to Single Subscribers, who receive their papers at the office or by mail, will be two dollars per annum, payable in three months.

Those who pay in advance will be entitled to twelve and a half per cent discount.

To Companies of twenty-five Subscribers, who receive their papers at the office, and pay for them on delivery, the price will be one dollar and fifty cents per annum for each Paper. Post-rider will be supplied on liberal terms. The work will be commenced as soon as sufficient encouragement is given to justify the undertaking.

Hanover, April 4, 1820.

The Subscribers, being satisfied that the above proposed paper will be conducted with fidelity and ability on the part of the publisher, cordially recommend it to the patronage of the Public.

Mills O'Leary, Benjamin I. Gilbert, Samuel Allen, Roncel Skurteff, Ebenezer Adams, Reuben D. Mussey, Charles B. Haddock, John S. Lang.

## JUST RECEIVED.

## THE FARMER'S MANUAL.

BEING A Plain Practical Treatise on the art of Husbandry, designed to promote an acquaintance with the modern improvements in Agriculture, together with remarks on Gardening, and a Treatise on the management of Bees. By FREDERICK BUTLER, A. M.

For sale by R. F. & C. WILLIAMS. Price 75 cents, together with a general assortment of Books and Stationary, wholesale and retail.

April 15. 6w

## WANTED.

A Person of steady habits, who is a workman, and well acquainted with making Steelyards, to work in manufacturing the Patent Vibrating Steelyards. Such a person may find employment, either as a Journeyman or Partner, immediately. For particulars, inquire at the Recorder-Office, or of SAMUEL HILLS, Union, Naine. Ume, April 15.

## DUREN &amp; BACON.

AT their Warehouse, No. 25 State Street, for sale, a very extensive assortment of DOMESTIC GOODS, viz:  
80 pa. superfine black and blue Broadcloth, 250 do. Satinets, 40 bales 4-4 Brown Sheet, 20 bales 3-4 and 7-8 do. Shirtings, 10 cases 3-4 and 7-8 bleached do., 8 do. 4-4 do. Sheetings, 35 do. Gingham, Stripes and Checks, Tickings, Denims, and Checks, &c. &c. ALSO,  
8000 lbs. Cotton Yarn, assorted Nos. 60 Cases Men's nap and water proofed 6000 pair Men's thick Shoes, 4000 do. do. thin do., 2500 do. Ladies' and Misses' Morocco &c. 500 do. do. Morocco Walking do. Likewise, —30 bales Prime Cotton. Cash advanced on Consignments. April 15. 6teop

## AMERICAN GOODS.

JAMES CLAP, No. 4, Broad Street, (corner of State Street,) has for sale a general assortment of Domestic Cotton and Woollen Goods, comprising Cotton and Twist Filings and Yarns; bleached and brown Sheetings and Plaits, Stripes, Checks, Kerseys and Broadcloths, Cassimeres, Sattinets, &c. &c. are offered by the bale or piece, at reasonable prices, for cash or on a credit. Purchasers are respectfully invited to call April 15. 6teop

## NOTICE.

THE copartnership heretofore existing

the firm of

BALDWIN & JONES,

being dissolved by the decease of the senior partner, Mr. JAMES BALDWIN—all persons indebted to said firm are hereby requested to make payment—and all persons having claims against said firm, will present them for settlement to JOHN JONES, Successor to said firm.

Boston, 1820.

Valuable Stock of Rich Goods

At very Low Prices.

The subscriber offers for sale (at very low prices) the whole Stock in trade of the late firm of BALDWIN & JONES, at No. 37, Market Street, in order to close the copartnership concerns.

Viz:—complete sets of sterling Silver Services; Silver Pitchers; Cases; Cups; Cards; Porringers; Butter Boats; Forks; Soup and cream Ladles; table, tea, and gravy Spoons; rich Silver Edge Plates; Tea Sets; Castors; Liquor Stands; Fruit cake Baskets; Salt Stands; silver-plated white metal Church Furniture; best quality gold border Tea Trays; Wine Coolers; handle Knives and Forks; Britannia Lamps and Candlesticks; Work Boxes; common Snuffers and Trays; elegant best patent Lever Watches, gold and silver gold lapine, repeating and plain Gold Watch good English Silver do.; French do.; gold fancy case do.; fine gold Watch Chains and Keys; a great assortment of low priced Ladies' Gold Watches, Chains, Seals and Superb sets of Pearl, and Pearl and Stone necklaces; rich pearl, paste, jet, fine and plain Jewellery, of all descriptions; amber, jet, amulet Necklaces and Ornaments; Tortoise and dress Combs; pearl, paste and jet Head ornaments; indispensable and Pure Toys; Pocket Books; Thread Cases; Penknives; Razors; gilt and steel Watch Winding; Webbing Watch Chains; Watch Makers' and Materials; a great variety of fancy articles in the line. Also—a complete assortment of

MILITARY EQUIPMENTS.

N. B.—The greater part of this stock is of most recent importation—from the best manufacturers, and well worthy the attention of dealers.

April 15. JOHN JONES

Coats, Surcoats, Frock-Coats, Pants,

and Waistcoats.

W. M. C. HALL, has for sale, at the

Clothes & Hat Warehouse, in the

buildings, No. 2, Brattle Street, (corner of

Court Street,) received by the late firm of

pool. Eleven cases elegant Fancy Vesting

Prints, Cambrics and British Cotton—Lap

Silk Vestings, Toilettin and Valencia do.

black Silk Vests, \$3 to 4—200 black, blue,

and white Kerseymeres, do. \$3 to 4—200

Buff and white Valencia Toilettin and

\$2 to 3—twilled and plain black and

Silks—400 yards Remnants, for Lining—

elastic Silk Garters—50 black and white

Hose and Half do.—20 do. elegant Silk

Scarfs and Mantles—60 superfine blue and

lured Surtouts, \$20 to 28—40 Frock Coats,

to 28—superfine blue, black, and colored

\$15 to 24—400 pair black, blue and colored

talcoons, \$7 to 10—Stockinet do. \$4—

Nankin Pantalons, \$3—Camblet do. \$4—

and Camblet Jackets and Frock Coats—

real West of England Cloths and Kerseys,

fashionable colors—10 do. elegant French

do.—London superfine Beaver Hats, \$10

do. 2—Plaid and Camblet Cloaks, \$10 to

100 lbs. rich Mohair Twist—100 gross

Coat and Vest Buttons—Pearl do.—200

shall's patent Thread—1600 gross Pantaloons

black Silk Velvet—blue French do.

Plaits—French water proof, and English do.

lets—400 pieces Toilettin, Valencia Silk

Summer fancy Vestings—as good an

of fine Cloths, Kerseymeres and Vestings

as can be found in the U. States, wholesale and